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A VISIT TO THE MEMORIAL WELL AND SLAUGHTER GHAT AT CAWNPORE.

BY MISS C. E. WILSON, OF GURDASPUR.

OU ask for some reminiscences of my visit to Cawnpore. It makes ones blood run cold to think of it.

To understand this account rightly it is necessary to make some explanation of the places. Ghat in Hindustani means a long flight of steps leading to the edge of the water in a tank or river.

Many temples are built on the edge of a tank or river with steps leading down to the water, so that the bather may pay his devotions to the idol immediately after bathing, and not defile himself. It was from such a bathing place the boats furnished by Nana Sahib were to convey the worn-out band of Europeans down the river to Allahabad, as shown in the picture. No sooner, however, had the boats reached the middle of the stream than they were fired upon and sunk. One boat which escaped was pursued and captured. The men on board were shot; the women and children, with many who had escaped from Fathgarh, were confined in a hospital at Cawnpore.

This hospital stood at a little distance from the native city near the residences of the Europeans. In the yard, as indeed in all or most of the grounds occupied by the English at the present day, was a large well, some fifteen feet in diameter and forty or fifty feet deep. Such wells are used for irrigating and usually have a Persian wheel in them, so that the water can be drawn up by oxen. I have seen them twenty feet or more in diameter.

When Nana heard of the English troops marching on to Cawnpore, he ordered his Sepoys to kill all the women and children confined in the hospital, but they refused. He then sent for butchers who went in among them with their slaughter knives and slew them right and left, but as it was dark some few escaped their knives.

"In the morning when the door was opened they rushed out past the keeper, and being pursued, saw no means of escape, and seeing the open well ran and jumped into it. This suggested to the keepers a good place in which to deposit

the dead bodies, and consequently women and children, to the number of about one hundred, were thrown into it. When the English soldiers reached Cawnpore, they found the room in which the helpless victims had been killed swimming with blood," and their rage knew no bounds when they soon afterward discovered the grave of their dead bodies. A beautiful monument has been erected over the well in memory of the massacre. The statue is that of an angel, leaning with drooping wings, her back against the cross, her arms folded upon her breast, having in her hands palm leaves, emblems of martyrdom and victory. The pedestal bears the following inscription: "Sacred to the perpetual memory of a great company of Christian people—chiefly women and children—who, near this spot, were cruelly massacred by the followers of the rebel Nana Dhoondopunt of Bithoor, and cast, the dying with the dead, into the well below, on the 15th of July, 1857."

I shall never forget the sense of sadness which came over me, when, in company with Mrs. Carleton, we visited the above places some twelve years ago. The grounds about the well were then a nice green sward of about ten acres kept like a park. A few coolies were shaving the elevated mound about it, and a keeper stood at the iron gate and admitted us within the iron railing, to gaze on the beautiful monument, and read the inscription on the marble curb-stone.

'Tis said that "one touch of nature makes the whole world kin," and it was with difficulty we could restrain our tears from falling on the grave of our sisters below. Within this railing, a whole graveyard, and yet apparently so isolated! Near the entrance to the park is a small plot with flowering shrubs marking the resting place of a few officers who died during the siege at this place. The keeper was fittingly a superannuated soldier, and from him we procured a copy of J. L. Shepherd's memoirs of the mutiny, himself one of the survivors of this siege, and from his book most of our notes are taken.

We had to drive a half mile or more from the well to visit the Massacre Ghat, and alighting, we walked down the now dilapidated brick stairway, or ghat, to the water's edge. No trace of those who were sunken in those turbid waters remain. On their bosom floated the marigolds and other flowers in great abundance, after having lain at the feet of the gods; and as we bathed our hands in this sacred (?) stream, we pitied the deluded worshipers who for a moment think to wash away their sins in water that can scarcely cleanse their bodies. On our left stood a forsaken temple of Shiv, through which the big *peepul* tree had penetrated its roots, and down the steps the Brahman in his yellow robes had ceased to make his stated visits, an emblem we hoped of the decay of Hinduism with its ritualism and superstition. Today, as then, may it mark the resting place of the dead. I enclose a picture each of the "Memorial Well" and the "Angel figure over the well," for insertion in the MAGAZINE. They are very true to life and nature.

[NOTE.—We would gladly have given our readers the benefit of these pictures, which would have added interest to this article, but could not well meet the additional expense.—EDS.]

TWO HUNDREDTH ANNIVERSARY OF THE WALDENSES' RETURN.

EDITORS WOMEN'S MAGAZINE:

YOUR readers have known something of the history of the Waldenses, that people, who so nobly kept the faith during the dark days preceding the Reformation. This summer they celebrated the two hundredth anniversary of their return to their home among the mountains of Piedmont, after their banishment by the cruel Duke of Savoy. The writer

of the following letter, Mrs. Dora Goetzlof, is herself the daughter of a Waldensian minister, and resides in Genoa. Though the letter was a private one, it has been thought that the following extracts would be interesting to the readers of the MAGAZINE.

JENNIE LOGUÉ CAMPBELL.

"I do not think that I have written you since the celebration of the commemoration of the fetes for the bicentenary of the return home of the Waldenses. It was quite a success, and everything contributed to make it so. The weather was glorious the whole time, although in the Roman Catholic church masses were said to have rain, and so spoil the whole thing. Our generous King, after having sent a sum of 5,000 francs for the college and for the house erected as a memorial of the fetes, sent also, as representative of himself, the prefect of Turin, Count Lovera di Maria. The first great assembly was held on the high mountains at the Balsille, near where the fortifications of our forefathers were, and where they defended themselves so well for nine months. There, though it is a far away spot and the roads are bad, about four thousand people met and discourses were held in the open air for more than two hours. The general feeling was deep thankfulness to God for all His mercies, and of personal giving up to God to do His will and live for His service. It was, they all say, the most solemn and devout meeting.

"The next great assembly was at Sibaud. This place being much more easily reached than the high Balsille, the attendants were more numerous. Here it was that Mr. Prochet presided, introducing all the speakers, and little by little leading the people to the great moment when he proposed to renew the solemn oath of their ancestors to serve God faithfully, and also the fatherland. Six thousand persons here repeated the grand vow our fathers uttered under such different circumstances and kept so faithfully. God grant we may all prove worthy of it, and never forget the solemn promises.

"On the following day was the inauguration of the Waldensian House, a pretty building, where there is a very large hall for the meeting of the Synod, a museum containing all that could be found of our forefathers—their arms, various documents and, above all, the famous Bible of Olivetan. There are also rooms for conferences and a large library. Here it is that the very eloquent pastor, Mr. William Meille, delivered, also in the open air, that splendid discourse that has been published, and which so moved, not only the masses, but the deputies of our Parliament and of our Senate, so that one of them exclaimed: 'One must come here among you, Oh, Waldenses, to learn what it is to fear God and love the fatherland and our King!' In his much admired discourse, Mr. Meille, turning to the representative of the King, said: 'Tell our much loved sovereign that our high mountains are a bulwark to Italy, but we have another one still, our breasts; tell the King we are all ready for any sacrifice for him and our country, and will willingly give the last drop of our blood for both.' You can imagine what applause the orator earned. Count Lovera di Maria, at the banquet which followed, and which was given by the descendants of Arnaud, got up and said that although representing the King and compelled by etiquette not to speak, his heart was so full that he could not keep silent. He then thanked all for the hearty reception they had prepared him, and especially Mr. Meille for his magnificent discourse, promising him to inform the King of the devotedness of his faithful servants.

"In the evening were grand bonfires and fireworks, and all the fetes ended, leaving the best impression on every one."

CHRISTIAN GIVING—THE METHODS AND REWARD.

(Read at the Presbyterial Society of Rock Island, Ill., by Mrs. Dr. D. R. Johnston. Published by request.)

When called upon to contribute of our means to any object we are careful to inquire whether the cause for which they are solicited is a worthy one. Now as to the worthiness of the object to which we as Christians are called upon to give, no one who loves the Lord will question. It is also a subject which should claim the attention of every follower of Christ, and one which was commended by the Divine Master, as he called attention to the poor widow as she cast her mite into the treasury. Frequently throughout the scriptures is this duty impressed upon our minds. As a test of our devotion to the cause of Christ, and our sincerity in wishing to advance His cause, let us ask ourselves the question, "Are we willing to give up some cherished object that would give us real pleasure, something that would enhance the beauty of our home, or some long anticipated enjoyment, and use the means set aside for that purpose in doing something for our Saviour?" As an incentive to more earnest labor let us recount the many blessings the gospel of Jesus has secured to us. Let us also remember that for all these blessings we will be called upon to give our account. When he comes to give us our reward what shall it be? Will each of us hear the welcome words "Well done," or "She hath done what she could?" We must not sit down and fold our hands while the starving millions are crying for lack of the bread of life, but be up and doing while it is called to-day. Jesus comes to our door each day and calls for us to go out and by our personal effort in some way to work in His vineyard.

All are not alike able to give, but we are asked to do what we can. If nothing more let us speak a word for the Lord; and has it not been the experience of each one of us that our hearts burned within us as we talked of Jesus by the way? In order that our duty may be made plain to us, let us consecrate ourselves to God, asking Him to use us and ours as he chooses.

He has given Himself for us, and we should be willing to give in return a portion of our means to aid in the work of spreading the glad tidings of the gospel. When we look over the broad acres of our country and see the laborers with their sickles gathering the golden grain, how suggestive it is of the great harvest to be gathered for the Lord. The fields are white, the days are passing, the time will soon be gone, and we are the reapers. Are we standing idle or are we gathering sheaves to lay at the feet of the Lord of the harvest?

If we could forget self and give of our time and means to the cause of Him who has said, "Unto me every knee shall bow and every tongue confess," we would learn to love His cause more and more. It is not the greatness of the gifts, but the hearty response to the invitation to labor together *with* Him; not alone, for if so, how unsuccessful our efforts would be; but with Jesus at our side, and our hand in His hand, Oh! the great good that may be done. Earnest prayer should accompany all our gifts that God will make them effectual in the dissemination of the gospel.

METHODS.

We are not left without plain directions as to the method of our giving in the scripture. One direction is, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." The first day of the week is the Lord's day. We can approach Him in worship on that day with better satisfaction if we have first answered faithfully to ourselves the question, "What owest thou thy Lord?" and have made

a settlement with him of the amount. This laying our gifts upon His altar becomes an act of worship.

It should be done *regularly* "on the first day of the week," at a stated time. It should be done *frequently*. Once a year or once a quarter is not often enough to settle with our Lord. It should be done by *all*, who profess to owe the Lord, and all should share in the joy of the liberal soul: "Let every one of you," ect. It should be a matter for *careful consideration*. Think of it in advance; "lay by you in store." And it should be in proportion to our ability to give; "as God hath prospered you." The rich having received much, will be required to give much. The widow's mite is required from the poor widow. Let all give a definite proportion of their income "according to their several ability." And just here let me suggest a method in a practical way. The envelope system, as it is called, has been found quite generally to be a good way for congregations, and is on the whole the most successful way of any for raising funds. I would employ it in our society meetings. Enough of small envelopes for a whole society would cost but a trifle. After deciding prayerfully the amount each member will pay, let it be put into the envelope at home, the name, date and amount, carefully written upon the outside of the envelope. A text of scripture, a verse of appropriate poetry, an incident in the life of a missionary or from the history of mission work, short and pointed, should be enclosed with the gift.

At an appropriate time during the regular missionary meeting, and while a selection is being sung, let the treasurer collect the envelopes. When the singing is concluded the president could open the envelopes and read the enclosed verse or selection. This would generally furnish an excellent Bible reading and an agreeable diversity to the proceedings. The envelope with the enclosed gift would naturally be turned over to the treasurer, and the account with each member would be accurately kept from the envelopes. After the opening and reading was finished the exercises would be appropriately concluded with a prayer for God's blessing upon the offering. The benefits from pursuing regularly some such method as this would be: 1st, The time occupied at home in the selection of an appropriate text or verse would be time of thought upon the general subject of missions and the duty of liberality. It would be an education.

2nd, It would be likely to promote regularity and method in giving.

3rd, It would give variety and interest to the exercises of the missionary meetings in which all present would have a part.

4th, It would be a help to the treasurer, as her accounts could be easily and accurately kept from the envelopes.

It matters not if you have the most perfect system for collecting funds, if the duty of giving is not felt, there will be empty treasuries.

REWARDS.

The rewards are two-fold, viz: *present* and *future*. Just as for every other duty well done, the reward is double. No other service but serving God brings *double* wages; and were there nothing more than the present reward to look for, it alone would be worth all and very much more than the amount of sacrifice made.

What thought more pleasant than that which comes at night, after a hard day's work, than the one that reminds us that we have done everything as best we could. On the other hand how painful the thought that comes at night-fall, reminding us of neglected duty, of careless work, of thoughtless words. How happy a true Christian will feel when in the matter of giving, considerable sacrifice is made, but how ashamed one feels when the thought comes over

and over again of withholding from the Lord that which belongs to Him and to no other. If we have always experienced that happy feeling and the prosperity that comes as the present reward of sacrifice, may we always continue to do so; but if we have ever had any experience of that feeling that is the sure reward of the consciousness of neglected duty, may we never know again what it means. [Mark 10:28: "Then Peter began to say unto him, Lo, we have left all and have followed thee. And Jesus answered and said, verily I say unto you, there is no man that hath left home or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold *now in this time*; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."]

This last sentence leads to the thought of a future reward as well as a present one, and what that will be we have not the smallest conception. For "Eye hath not seen, neither hath ear heard, neither hath entered into the heart of man the things that the Lord hath laid up for them that fear Him."

We have enough told us in the Word to enable us to know that a crown and a scepter and a white robe, and a royal inheritance in a royal city, among a royal company, is awaiting the faithful servant; but not enough is said to cause any one to desire to leave present duty and sacrifice to enter upon the inheritance. Can time, or money, or service of any kind be better spent than in sacrifice for a cause that becomes ours because it is Christ's? What reward it will be when we hear him who is our Saviour say, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

GOODBYE!

December is fast coming to a close, and with it will end my stay in America, but on the eve of my departure my thoughts fly back to March, '85, when I was leaving home and all that made home sacred—my mother; and methinks I see her at that last farewell, leaning on the arm of her oldest son, with her right hand holding the hand of our late Dr. Andrew Gordon, who was then returning home with his family and saying to him with tears, "I have given my only daughter to the Lord. She is going far away among strangers to prepare for this work. Be kind to my child in the strange land she goes to."

I look again on the dissolving scenes of life's drama. We have reached America, and in the city of brotherly love the first greeting of welcome comes from Dr. Rachel Bodley, late dean of the Woman's Medical College of Pennsylvania. She hears of our arrival and comes herself to welcome the stranger, and as our hands meet in friendly grasp I do not wonder that I felt away in India the magnetic power of her kind welcome in reply to my application for admittance to her college; "Come over by all means and make America your home, and we shall try and do you good." This was but the beginning of that warm friendship which afterwards followed me through the three years of college life—*that college life*, fraught with hard work and much anxiety was nevertheless one of constant pleasure. The dear college, nearly half a century old, which had welcomed within its walls strangers from all lands, was not wanting in kindness to me, but the one feature of that life which has made me love the college more than ever has

been the beginning and successful development of active Christian work among her students and those who visit Brinton Hall, on the corner of 22nd and Thompson street, cannot fail to see the happy result of that practical Christian work.

But before I leave the college walls, there is another event worth mentioning —*my visit through our churches.* Two summer vacations and part of last winter were spent in visiting the United Presbyterian churches, from Kansas to the New England states and Canada. My talks on the different phases of mission work were kindly received, and in most places full appreciation shown by voluntary liberal contributions. Such extensive acquaintance with our churches all over this country, and especially the warm, Christian love with which I was welcomed everywhere, did much to draw and attach me to our church, for after all is not love the greatest motive power of Christian life?

And right here come those kind friends, Dr. D. Collins, of Philadelphia; Our Women's Board, Pittsburgh; Mrs. J. B. Herron, Allegheny; Mrs. Blair, Allegheny; Miss M. Wilson, Xenia, Miss Brown, Kansas; Rev. Kirkpatrick, Freeport; Mrs. Stevenson, Delaware, and Mr. and Mrs. Grier, Verona, Pa., all of whom did much to help me in arranging lecturing appointments through the churches and in other ways. To them I tender special thanks for their kindness to me.

The scene changes again, and now I stand looking for the last time upon the face of a trusty friend, Rev. Andrew Gordon, and while a fitting monument is being erected over his remains by our church, word comes to me of the death of another friend, Dean Rachel Bodley. A few weeks later, at the request of the Faculty of my College, I begin to prepare a memoir of her life as a Christian worker, but before I am through a letter comes from home bearing the sad news of my oldest brother's death, the stay, comfort and companion of my aged mother. Now comes the longing desire to pack up and return home to that lonely mother; but, feeling the necessity of further preparation, I linger on studying hard that I might get through and start back. Two months more and I should be on my way home to my mother. With cheering hope I write to her of my plans and how soon I would see her again, but suddenly comes the cable message, "Mother ill, come." Responding "coming" I prepare to start at once, but a second cablegram follows, "Mother dead." Can this be true? I turn over and over the yellow paper in my hand and gaze at those two awful words, refusing to believe them, for had I not begged of God to spare my mother to me a little while longer?

Four and a half years have made great changes; have carried away the four center figures from the scene of action. These dear ones had done much for me, and their absence is felt and would crush all hope were it not for the Son of Righteousness which shines behind my dark cloud of sorrow, giving it the silver lining, and while my natural heart would rather not look at the bright side, I know I ought to do so, for I have much to be thankful for.

The last stroke of sorrow was followed by many a letter of heartfelt sympathy from friends far and near, thus proving and assuring me that the stranger who came to their shores nearly five years ago was no longer a lonely stranger but surrounded by loving friends almost as dear and true as those gone away to their eternal rest.

Yes, on the eve of my departure it does me good to look back and count my mercies. I came to this country a stranger knowing no one, but I shall leave it with regret, though I am returning to my native land; for I have learned to honor and love America where I have made many precious friends, who will follow

me with their prayers and good wishes.

Then, my friends, you who have shown me such love from the very beginning, and have given your sympathy during my sorrow, accept my heartfelt gratitude, and may God bless and reward you. And while I start out again to active work on the altar of my mother's sacrificing love, I consecrate my life anew to the service of the Lord, who is able to keep me. Farewell,

SOPHIA E. JOHNSON.

[The following extracts are from the journal of Rev. Wm. M. Nichol, published in *The Indiana Progress*, and forwarded to MAGAZINE.—ED.]

NOVEMBER 16.

Is it possible that it is a month since we left our native land? Yes. Never a month in my life passed with such varying scenes from day to day. This is a beautiful day and we are moving very smoothly.

NOVEMBER 17.

Another Sabbath day at sea, but a much quieter one than last Sabbath. Tripoli 60 miles off is seen quite distinctly. We have become acquainted with a young Italian lady who came aboard at Malta, and is on her way to her home at Alexandria. She has been traveling for her health and is a Christian lady. She is acquainted with Dr. S. C. Ewing. I was much interested with the thought she expressed in reference to that verse in the last chapter of Revelation, where it says: "And there shall be no more sea." She said, "The sea is the great barrier between many friends on this earth, but in heaven there is no such barrier." It is a thought very beautiful to the Christian who has friends away in a foreign land. Let us all ask ourselves whether we are prepared for that land where there is "no sea."

NOVEMBER 18.

The nights are much warmer now, as we are approaching Egypt. The captain says that this is the best voyage he has ever had, either summer or winter. Only one night was there a gale and that was just before we came to Gibraltar, on the morning of the 10th. The more we think of our voyage the more fortunate we think we are, There is none to whom we give praise and thanks but God.

NOVEMBER 19.

Rose early this morning and from afar viewed Alexandria. The ship was tied about 7:45 and soon a crowd of Arabs came aboard, one of whom was from Dr. Ewing. Breakfast over we met the Dr., and after some delay our baggage is out on the dock and does not need to go through the custom house. We are so glad. By 11 o'clock we at Dr. Ewing's house. I am glad that we are and thank God for this privilege, I will keep a journal but will write no more for publication.

I never saw so much dust as we had in coming from Alexandria to Mansoorah. Egypt is noted for dust and we got plenty of it on our clothes. At Tantah where we changed cars for Mansoorah, there were a great many lives lost during the rebellion in 1882. It is in the neighborhood of 100 miles from Alexandria to Mansoorah but we have to travel a little out of the direct line. This city has a population of over 30,000. On the train we had a view of Egyptian farm life. The cutting of the corn amused me, for it was cut off and put in heaps and after a while it is taken on camels' backs to large piles where it is husked. We saw a man sowing grain and several men plowing with oxen hitched to a rough wooden plow, shaped something like a single shovel plow. The land is rich but the people are far behind the times in the working of it. None of the land near Alexandria

in the delta ever has the Nile overflow it, but it is entirely irrigated. It is only in upper Egypt that the Nile overflows, but here the river banks have to be walled so that the cotton crops, and others, will not be injured. We saw along the way oxen, buffaloes, goats, sheep, donkeys, horses, etc. The water for irrigation is taken from the canal by a water wheel, which pours it into a trough that carries it over the land.

We were met at Talkha by Mr. Finney, his little girl and a member of his church. We were then taken ashore on the little boat. After a few minutes walk we were at the house and warmly welcomed by Mrs. Finney and Miss Tillie Strang. It was dinner time and our hunger was soon appeased. In the afternoon the native Protestants (we say Protestants because the Maronites, Copts, Greek Catholics and Roman Catholics also call themselves Christians,) came to the house and gave us a very kind reception. Two of the boys made speeches, one in Arabic and the other in English. I hope to get a copy of these to send to you some time. They also sang a song of welcome in Arabic. After the exercises we had a social hour and ate nuts and candy and drank sherbet rose, a red sweet water. We enjoyed the meeting very much, and think the Egyptians have quite a good deal of cleverness too.

Yesterday we were at church but could understand only the words for God, John and bless.

We are studying Arabic two hours a day. The work is very hard and the sounds are so difficult. We can say a few words. Our teacher is an Arab Protestant and speaks English very well.

Yours,

WM. M. NICHOL.

Missionary Correspondence.

CAMP DHARIWAL, Nov. 26, 1889.

MY DEAR FRIENDS:—Since it is my turn to write I shall try to tell you about the village at which we are now encamped. We left our former encampment on Monday morning and after traveling thirteen miles arrived at this place as the sun was setting; about half an hour after the camels with the tents arrived, and it was 9 p. m. by the time the tents were up and things put to rights.

Dhariwal is a small village on the banks of the Bari-Doab canal. We have in this village, including children, forty-one Christians. Out of these twenty-six are adults who seem to take great interest in religious subjects. This is something we do not find in all parts of our district, for though these can not even read the Bible they can relate incidents from both the Old and New Testaments, and apparently understand that it is their duty to practice what they learn. They have progressed far enough to know that they should remain quiet during time of worship, and join heartily in the singing. One man, several boys and girls and a few women are learning to read.

The low caste of this village have all been baptized, so make quite a little Christian community, being entirely separated from the rest of the village, according to the custom of this country.

In the village we saw two sets of twin boys. One set belonged to a Hindu woman. The mother of the other pair being dead the father brought them from a distant village and gave them to two of our Christian women who have adopted them notwithstanding the fact that each has a baby of her own.

Our zenana ladies have visited this

place several times, and this probably accounts for the eagerness of the women to receive instruction. It gives me pleasure to find that I can finish this letter by saying we have further encouragement in our work by the arrival of the greater part of the reinforcement the church has kindly and opportunely sent to us.

Yours sincerely,

MILLIE CALDWELL.

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[Rev. J. R. Alexander has kindly sent us a leaflet which has been prepared by the Egyptian mission for distribution among travelers; for, as is well known, they often become much interested in and contribute to the work. As the claims of the mission are presented in a concise form, we make a few quotations.]

THE MISSION—ITS OBJECT.

The mission is under the care of the United Presbyterian Church of North America. Its object is to bring the light and truth of the gospel to the people of Egypt; to disseminate the scriptures in the language of the country; to help in training those who shall become teachers and preachers to their own people; to nurture and develop a native Christianity, active, self-supporting, self-propagating.

THE WORK.

There are over 12,000 towns and villages in the Nile valley. Evangelical work is already begun in over 100 stations, and each year new places are being occupied. It having been found impracticable and impossible for the people to remain in their former ecclesiastical relations, the converts and adherents are formed into evangelical societies and congregations, and every effort is made to train up a native church, indigenous to the soil, having its own congregations, its own pastors, its own activities and its own church life. And the hope is indulged that as the gospel light increases and gospel knowledge abounds the desire for reform and for earnest, active, spiritual life will grow in the old communities, and that ere long the people will be of one faith and one name in Christ Jesus, the Saviour. To this end, in 1860, a native Presbytery was established and, as far as possible, the missionary operations are carried on through Presbytery. The Presbytery now consists of the native pastors (12), an elder from each of the organized congregations (28), and the ordained missionaries.

The work is carried on in three great departments, which may be called the Evangelistic, the Educational and the Book departments.

THE EVANGELISTIC WORK.

This department embraces all church work, preaching, teaching the women in the harems, prayer-meetings, Sabbath-schools, and itinerating whether by the missionary or native evangelist. Besides the missionary workers, there are 12 native pastors, 8 licentiates, 13 theological students and 15 lay workers. There are 29 regular workers from house to house among the women, with about 1,500 women learning the scriptures; 4 Women's missionary societies are organized with a membership of 134, and there are 243 teachers in the Sabbath-schools. At the close of 1889 there are over 100 evangelistic centers, including 28 churches and 72 out stations; work, more or less organized, is begun in a number of other towns, while interest is being awakened all over the field. There are about 3,000 communicants in the Evangelical church, 1,000 of whom are women. The average Sabbath morning attendance is over 5,100 and at Sabbath-school over 4,200 attend. The native Protestant community numbers at least 10,000. The principle and practice of self-support are earnestly urged upon the native churches, and already one church is entirely self-supporting, several others are nearly so, and each station does what it can ins

sustaining the work in its midst. In 1888 the people contributed for preaching and church purposes $6,954, the Sabbath-schools $270, and the Women's Missionary societies $200.

THE BOOK DEPARTMENT.

There are eight book shops as centres of supply and distribution, and places to which inquirers may safely come for reading and conversation. Fifteen colporteurs are busily and successfully canvassing the hundreds of towns and villages, offering God's word, arousing inquiry, and reading and praying with those who receive them. The colporteur is thus the fore-runner of the preacher.

EDUCATIONAL WORK.

The general design of our school work is to promote education, morals, and refinement among the people, and especially to train teachers and preachers for the growing Evangelical church. The people are encouraged to open primary and preparatory schools at their own expense, and are urged to pay all they can for the higher education of their children. There are ninety-seven schools with one hundred and forty-six teachers, and an enrollment of nearly 6,000 pupils. Over 85 of these schools, while under the auspices and general superintendence of the mission, are entirely self-sustaining and under the immediate control of local directors.

But the opening and establishing of these schools, the gathering of these many pupils and the training of these teachers are not the only results of the work. The Copts have opened schools in a number of places and employed as teachers young men trained in our schools, and in nearly all the vocations of life are young men who have been educated in our mission schools. Steadily and with growing power the educational system begun and fostered by the mission is gaining acceptance among thinking minds and by the people at large. His Highness the Khedive, has expressed his interest in the Evangelical schools and declared that they are a great factor for good in enlightening and elevating his people. The Mission schools are the only organized system of schools giving a general education to the peasant class. The pupils are nearly all native Egyptians.

Of course we hope and trust the great Enlightener will bring the pupils to know Him who gives light and life eternal. Hitherto we have not been disappointed. Eleven of our twelve pastors, all the licentiates (8), eleven of our 13 theological students, many of our lay workers, over 100 of our 146 teachers and many of the most active and energetic of our people are children of the schools.

A COMPARISON

between the results of 1878 and 1888, showing the growth during the past ten years and results December 31, ult. In every instance the results of the last ten years are double and treble what they were at the close of 1878. It will thus appear that the Evangelical gain has been at least 100 per cent. while the growth of population during the same time has not been over 25 per cent. but probably far less. It will be observed that there has been a steady growth in all departments of the work, in the pastorate, in churches, in self-support, as well as membership, and in schools.

A copy of the Egyptian *Gazette*, of November 28th, has reached us and contains in both French and English the following in reference to our lamented Mrs. Lansing:

"We regret to have to record the death of Mrs. Sarah B. Lansing, wife of the Rev. G. Lansing, D. D., of the American mission, who died at Cairo on Tuesday last at 8.30 p. m.

"Mrs. Lansing labored as a missionary for three years in Damascus before com-

ing in 1857 to Egypt where she began her work in a Girls' School at Alexandria, and continued her useful labors until transferred to Cairo, where she took charge of a Girls' School in which many young girls received a sound and useful education, due regard being paid to their religious training.

"In August 1866, she was married to Dr. Lansing, and though, for some time past, ill health rendered her unable to take much active part in the work, her interest in it remained unabated to the end. By her death, Dr. Lansing has lost a faithful and loving wife, and the mission one of its most valuable members. The deep and respectful sympathy felt for the venerated doyen of the American mission in his hour of affliction was conspicuously manifested by the large attendance of friends at the funeral services yesterday afternoon. The large chapel of the American mission was completely filled with sympathizing friends, principally Americans, British and Egyptians, among them being Mr. Eugene Schuyler, the agent and consul general for the United States of America, and a number of other notabilities. The Rev. Dr. Talmage, the renowned minister of the Brooklyn Tabernacle, took part with the missionaries in the impressive services."

We are expecting Mr. and Mrs. Kruidenier to come to Asyoot next week. They have arrived at Alexandria. I am anxious to see them as they will have met a good many of my friends in Xenia. I have not met Mr. and Mrs. Nichol yet, and suppose I won't till summer. Mr. and Mrs. Kelly Giffen are doing mission work on the Nile and have been gone a month. We are expecting Mrs. Giffen home tonight; also an English lady, Miss Wall, is coming with her and is going to spend several weeks in Asyoot. It will be nice for us in holidays to have company to revive us. Miss McKown is with us again. We have the largest school this year we have ever had—have seventy-five girls. It is no small responsibility to have so many girls to manage. I do wish you could see our school; it is so interesting. I really love it and it has been very encouraging this term. Three of our girls are wishing to unite with the church at the next communion.

—*Extract from private letter of Miss Ella Kyle.*

Young People's Department

PROGRAMME FOR MISSION BAND.

Subject—India.

Sing Ps. 67, 1-4—7's and 6's.

Scripture lesson—Mark 16: 14-20.

Prayer.

Roll-call.—Each member responding with a scripture verse.

Lesson Drill:—Where is India? (Point out on map.)

What is its population?

Answer.—Two hundred and fifty-three millions.

In what part of India is the United Presbyterian mission?

In the Punjab, the most northern province.

What is the population of the Punjab?

Twenty-two millions.

From what does the Punjab take its name?

From its five principal rivers. Panj, meaning five, and 'ab', waters.

When and by whom was the United Presbyterian mission in India commenced?

In 1855, at Sialkot, by Rev. Andrew Gordon.

What memorable event occurred in India in 1857?

The Sepoy rebellion, when a large number of Europeans and many Christian missionaries were massacred.

When were the first converts baptized by Mr. Gordon?

In Oct., 1857, two persons, one an educated, high caste Hindu and the other a poor Chuhra of the lowest caste stood up together and were baptized?

How many communicants were there in the 10th year of the mission?

Answer—34.

How many in 1889?

Answer—6,188.

Name the Mission districts. Point out on the map Sialkot, Gujranwala, Gurdaspur, Zafarwal, Jhelum. Give the names of the missionaries in each of these districts.

MRS. D. H. FRENCH, Dayton, O.

Every Mission Band should be supplied with maps. Map-drawing is taught in most of our schools, and members of the band may themselves prepare them. Use heavy paper, draw with colored crayons. In our band we use the maps of our India mission given in Dr. Gordon's book, enlarged to about two by three feet, with the names plainly lettered; and the children have a much better idea of the field than they could have without it.

"A feeling of great disappointment pressed itself upon our hearts from our first entering foreign lands; nor did it leave us during all our travels. It was this: The people look upon all white people, all Europeans, as Christians, and instead of their being a help and encouragement to missionaries, many of them are only a drawback and a hindrance. Many have gone to those shores to make money. There is nothing wrong of itself in that, but they take advantage of the natives in every possible way, and seem totally to ignore that commandment which begins, "Remember the Sabbath day". And so the heathen with whom the earnest servant of God has been pleading says: "Do you know such a man? Well, he is one of your Christians. Do you want me to become like him? He wants me to drink whisky and go fishing with him on his Sunday."

S. L. W., in *A Souvenir.*

"Next we went up among the clouds to the sky-reaching Himalayas; and here we saw the natives walking about carrying their prayer-wheels. [When we ask our friends at home what our prayer-wheel looks like they answer: "A watchman's rattle."] The prayer is written upon a piece of paper and tightly rolled up in the little tin box. There is a small chain, at the head of which is a bit of bronze. The wheel is started and by a slight motion of the handle is kept whirling. Thus the man goes about his business holding out his prayer-wheel, and at every revolution a prayer is said. The proper way is to let it move from the left to the right. If it turns the other way the prayers are all reversed and fall as curses upon the suppliant's head.

From the temples and homes, and often from the fences and trees, may be seen depending long, narrow strips of muslin, sometimes white, sometimes red, upon which prayers are written; and every time the wind blows the muslin the prayer is said! The red prayers are, we were told, for sick friends. There is also at Darjeeling an immense prayer-wheel, by turning which a few times much praying can be done, to last a long, long time. A woman is paid for doing this.

Another singular form of prayer is to hang near the temple a piece of cloth suspended like an awning and filled with water. As long as the water continues oozing through the prayer is being said.

At Benares we found the devout peo-

ple praying to the sacred Ganges. Here hundreds, yes thousands, both men and women of all conditions, are dipping and washing in its waters. This ceremony is to them tangible prayer. We saw them bringing their garlands of bright yellow flowers, which they counted upon the string as Roman Catholics do their beads. Finally they break the thread, scattering their offering upon the surface and stand gazing at them as they float away upon the swift, muddy current.

STRETCH IT A LITTLE.

Trudging along the slippery street
Two childish figures, with aching feet,
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little ragged shivering pair;
Nobody saw how close they crept
Into the warmth of each gas-jet
Which flung abroad a mellow light
From the gay shop-windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks and fell
On her own thin fingers, stiff with cold.
"'Taint very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O, girls and boys,
In homes overflowing with comforts and joys;
See how far you can make them reach—
Your helpful deeds and your loving speech,
Your gifts of service, and gifts of gold;
Let them stretch to households manifold.

—*Harper's Young People.*

DOING AN ANGEL'S WORK.

In a very elegant palace car entered a weary-faced, poorly-dressed woman, with three children—one a baby in her arms. A look of joy crept into her face as she sat down in one of the luxurious chairs; but it was quickly dispelled as she heard the words, "Start your boots"! A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and these sandwiches to the poor woman in the next car. May I?"

"Don't be foolish, dear; you may need them yourself, and perhaps the woman is an impostor."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired too, with three little babies clinging to her. I'll be back in a minute, auntie; I know mother wouldn't like it if I didn't speak a kind word to the 'least of these' when I met them."

The worldly auntie brushed a tear from her eye after the boy left her, and said audibly, "Just like his dear mother."

About five minutes later, as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they never had done before: the dainty sandwiches were eagerly eaten, the fruit basket stood open. The eldest child, with her mouth filled with bread and butter, said: Was the pretty boy an angel, mamma?"

"No," answered the mother, and a grateful look brightened her faded eyes, "but he is doing an angel's work."

OUR CHURCH HOMES.

PROGRAMME FOR YOUNG PEOPLE'S MISSIONARY SOCIETY.

Singing.
Prayer.
Singing.

Subject—Our Duty to God. Mark 12: 28–34.

The Measure of our Love. Eccl. 12:1.

Singing.

Missionary Subject:—Methods of raising money for missionary purposes.

The measure of the love that man owes to God is man's capacity to love. "With all thy heart and all thy strength and with all thy mind," says the Divine teacher. Even if it were not so distinctly set forth as a commandment, even if every written word commanding it were stricken from the scripture, the duty of loving God in every fibre and function of our being would still stand clearly before us. Except what we have from Him, we are nothing. If He were to withdraw His endowment from us there would be nothing left. No mind, for all the marvelous and mysterious machinery by which we think, that which we call our brain, are from Him. Human science, after six thousand years, could not furnish any one with enough brain to match intelligence with the poorest imbecile baby of the most benighted age. Neither could all the wise men of this most scientific time, and all those wise in their own conceit, who have denied the existence of a Divine Creator, from the days of Job to the days of Ingersoll, replace one of the smallest of the intricate net-work of nerves that carries messages back and forth between the brain and every extremity of the body. Man boasts of the telegraph and the telephone, which carry spoken or written words from one point to another, but both lean upon the simplest powers with which God has gifted man. Take away his power of speech from man and the telephone is silent. Deprive man of the nerve-directed motion of the fingers and the telegraph is dumb. To any man who lacks the single sense of hearing, both are useless. What is the farthest reaching telescope that ever grasped after a dim planet, or the faint flicker of a lost star, worth to a man lacking God's gift of sight, one who could not see his own hand under a microscope? The greatest effort of the human mind has done no more than widen the circle of his knowledge, and the wider the circle of knowledge the wider is the circumference of his ignorance that bounds it. Every star that the telescope discovers points to countless other stars in the spaces beyond the reach of the eye of science. The small circle of what we know is but a spot in the infinite universe of God's creation. All is of God from the greatest to the least. If He were to take from any of us what He has given, there would be left a vacant space of the size that we had filled, an empty bit of air, through which a child might walk and never know that we had been. Of the body we carry so proudly, of the mind we exercise so selfishly, of the heart we fix so much on our own pleasures, there would not be left a film visible on a mirror, or a shadow that the strongest electric light could show.

As we are all from God we owe all to Him. He gave it to us to use for Him as well as for ourselves, for Him much more than ourselves. We have certain pleasing desires which we are permitted to satisfy while we serve Him, as one who climbs a height may pluck a flower as he goes and please himself with its fragrance so long as he keeps his eye fixed on the summit and his feet from stumbling. But He who made us and gave us all that makes us other than an empty space in the air, has a right to the utmost service of every faculty we have. He asks only that we use them in the manner which is best for ourselves. In learning by rote that the chief end for which we live is "to glorify God," we are apt to overlook the other part of the injunction, "and to enjoy Him forever." The one leads to the other. We glorify Him only as we make ourselves more fit to enjoy Him forever. We fit ourselves for the everlasting company of His saints by striv-

ing to make the most of the preparatory time on earth to make ourselves like them. In the heart loving God to the utmost there will be no room for evil desires. The mind devoted to His service realizes best his blessings. The strength spent for Him returns many fold. Continual exercise of the faculty of loving strengthens and increases it continually, and the power to love unselfishly measures the power to be happy here as well as hereafter.

The great point set before us in the text is that we must love Him actively. A love which does not show itself in conduct and in works; a love in which the impulse of the heart does not move the mind to set the body at work in His service, is an admirable piece of machinery without steam. It is as a clock that does not go, or as a fountain that is lost in the sterile sand. It is not the love that God asks. It is not love at all, however we may cheat ourselves into thinking that we can love Him in anything in which we do not serve Him. The love which will not seek to do and bear and suffer for Him, is a sham love that neither glorifies God nor fits us to enjoy Him. To love God is to serve God, and we may measure our love exactly by the measure of the service which we are willing to face and say, "Here, Lord, use me."

If our love were but more simple
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

HATTIE MCLEAN,
McCrory Missionary Society, Pittsburgh, Pa.

STIRRING UP THE GIFTS.

BY EMMA L. BURNETT.

One Sabbath a minister preached from the words, "Stir up the gift of God which is in thee" (2 Timothy 1: 6); and after a brief explanation of the import of the words as they were originally spoken, made use of them to deliver a forcible and pointed discourse concerning the duty of all persons to make the most of their talents in God's service.

The next day several ladies of the congregation happened to meet at Mrs. Lyle's; they fell to talking about the sermon, which had rather stirred *them* up. Very likely this is what the minister expected, or, at least, hoped for.

"Well," said Mrs. McKinlay, "I don't know that I have any gifts to stir up."

"You wouldn't like any one else to say that," remarked sharp Minnie Lyle.

Mrs. McKinlay laughed good-naturedly. "No, I don't suppose I should; but what I mean is, that though I may have kind of a *knack* about some things, I have no decided talents—nothing you could call a *gift*."

"But your kind of a knack is just the very thing," exclaimed Miss Lansing eagerly. "You know Dr. —— said in his sermon that *all* endowments and qualities of every kind which God bestows upon us are gifts. Personal attractiveness, graces of body or mind, acquisitions of wealth, knowledge or skill, places of power and influence, he regarded as gifts which we are to use for God's glory."

"That is all very true," said Mrs. Lyle, "but we may have some of these gifts and yet they may not be available; for some reason or other we may not be able to make use of them."

"That is exactly where part of the stirring up comes in," replied Miss Lansing. "We must *make* them available.

We must shape them so that they will fit in when they are needed. I will read you something else the doctor said, for I took some notes. He said, 'It is necessary also that we *develop* our gifts. All the forces with which God endows Christian life are susceptible of growth, culture, enlargement.' Then again: 'To stir up the gift which is in thee is to obtain all information, obey all rules, improve all opportunities, acquire all arts, do all work, lay hold of all advantages and facilities by which your own life may be made happier and stronger and your efforts for the world more successful.' "

"Oh yes," said Mrs. Lyle, "it's very easy to stand up in the pulpit and say all that, but it isn't so easy to put it into practice."

"I don't know about that," said Bessie Lansing. "When one is very much interested in anything, it is wonderful how all the energies of one's body and soul are brought to bear on that object."

"I suppose, Miss Bessie, you think gifts and everything else ought to be stirred up in behalf of foreign mission—that's your hobby," said Mrs. Lyle.

"Yes," answered Bessie, brightly; "and I don't know of any gift which cannot be turned to some account in that work. It takes in everything."

"Now, I'm sure," said Miss Dawes, "there's nothing *I* can do. Foreign missions is not in my line at all. I *can* take an interest in Dorcas societies and ward committees, but the other is so far away."

"Far away!" exclaimed Bessie, with shining eyes. "Far away! when people in Philadelphia, Chicago and Omaha, and people in Tokio, Allahabad and Corsico are pouring out their hearts in letters to each other; when our sons and daughters, our brothers and sisters and dearest friends are preaching and teaching in all parts of the world; when workers at home and workers abroad are always praying for each other! It isn't far away! It's the very nearest thing!"

"Well," said Miss Dawes, breaking the short silence which followed what Bessie had said, "I should like to help in the work if I felt there was anything I could do."

"I'll tell you," said Bessie; "just go to a good presbyterial meeting, or a meeting of some wide-awake auxiliary, and get stirred up yourself. Then you'll soon begin to search around for gifts, and you'll find them."

"Tell me one," laughed Miss Dawes. "I have heard that you write the most delicious little notes to your friends."

"Why no, indeed!" disclaimed Miss Dawes, yet blushing with pleasure; "and even if I do—if people think so—how is that going to help on the missionary cause?"

'Easily enough. You can in that way interest people in the work. Tell them about *such* a good meeting; then the next time they will want to go, and then they will want to do. The thing is to give them a start. Laura Forbes told me it was because of a spicy little note she received from you, telling about Prof. Widner's lectures on Rome, that she was induced to attend them, and became so interested that now she is deep in the study of ancient history—much better for her than reading so many novels."

"I'm glad you told me that," Miss Dawes said, looking pleased; and the little Machiavelian Bessie felt sure she had touched the right spring.

"Bessie and I were just saying the other day," remarked Miss Lansing, "that many things ladies do now can be turned to such good account in missionary work. For instance, many ladies are studying elocution—having their voices trained and becoming good readers. Now, when so much of the interest in the work is created and kept up by means of the various meetings which are held, this kind of training comes in very good place. Then music is such an important feature, and in every little

circle there are ladies who can sing and know how to select appropriate music. There are ladies, too, who have great gifts in the way of organizing and directing; so, other things being equal, they are the very ones to have charge of bands and circles."

"Yes," said Mrs. Lyle, "it's very good work, and I hope you young people will do all you can; but I can hardly be expected to take much part. When a woman gets to be forty-five or fifty she naturally feels like leaving all such things to her daughters."

"I do uot feel so," remarked Mrs. Reid, who, in her quiet way, was a devoted "foreign worker;" "I want to do something myself—and forty-five or fifty is too soon to retire. One may look forward to twenty or thirty years more of life, and what wonderful years the next twenty or thirty are going to be in mission work! I shouldn't want to be left out."

"Nor I," burst in Bessie, half crying; "just when everything is coming true, too!"

"Coming true?" questioned one of the ladies.

"Well, being fulfilled. When deserts are blossoming like the rose, and nations are being born in a day, and the knowledge of the Lord is spreading and spreading! It's just sublime to be allowed to help a little!"

"I dare say it would spread a great deal faster if we all had your enthusiasm," said Mrs. Lyle, with a half sigh.

"It's one of my gifts. I don't hesitate to claim it and I'm going to keep stirring it up all the time."

"My particular gift is fancy work," said Minnie. "Does that come in in foreign missions, Bessie?"

"Comes in splendidly. You can make some money that way."

"Not very much," said Minnie, with a slight shrug.

"You hardly expect a woman who is shut up in the house most of the time, taking care of five small children, to do anything in your favorite work?" said Mrs. McKinlay.

"She can train up five small children to be missionaries."

"Oh, no; not that!" said Mrs. McKinlay, shuddering.

"I declare, I never saw such a girl in my life!" exclaimed Minnie. "I believe, if a woman was bound hand and foot and chained to a dungeon floor, you would think she could do something for missions."

"She could pray," answered Bessie, softly. "'Thy kingdom come' can be heard from the lowest depths of the darkest dungeon."—*Woman's Work for Woman.*

Editorial Department.

N the eve of sailing for her native land and chosen work, Mrs. S. E. Johnson, M. D., writes: "To-morrow at 2 p. m., January 1st, 1890, I expect to sail for India. Again I say to all, goodbye. My address for the present will be Gurdaspur, Punjab, India. Your grateful and loving friend." The departure of Mrs. Johnson has been the proper occasion for many interesting meetings and tender farewells. During her stay in this country the courtesies and hospitality of many of the homes throughout the length and breadth of our church were freely and kindly extended to her, and she had the high privilege of standing side by side with the "elect ladies" of both church and nation and of

addressing the most cultured and interested assemblies. The dignified and loving manner in which she received these ministries manifested a full appreciation of them and won the esteem and admiration, not only of the women of our church, but the children everywhere gathered about her and sought the privilege of extending the right hand of fellowship. The inspiration and information received from her ought to fill our hearts with stronger desires to labor and sacrifice for the work she so ably represents, and for the accomplishment of which work she labored industriously to be well equipped. The MAGAZINE joins the host of friends in many wishes for future success and prosperity in all her work, and thankfully recognizes in Mrs. Johnson a warm friend, who fully realized the difficulty of achieving the ideal *Missionary Magazine;* who was helpfully alive to its needs, and with pen and word was ever ready to aid in its establishment and success. We bespeak for the information and interest of our readers a continuance of these *great favors.*

The confession of a Mohammedan convert, of our own mission in Egypt, written at her dictation and sent by a friend for publication:

Luke xviii: 29, 30. "And He said unto them, verily I say unto you, there is no man that hath left house, or parents or brethren, or wife, or children, for the kingdom of God's sake,

"Who shall not receive manifold more in this present time, and in the world to come life everlasting."

"Almost all my life I walked in darkness, but when I was told that Jesus Christ could and would save me, I was ignorant of the scriptures; so I thought there was no hope for a poor. ignorant sinner like me. But when I had found Christ, my Saviour, aud forsaken all for His name's sake, what a joy came to my heart, when He restored manifold more unto me. And when my life is ended, and my Saviour I shall see, I will praise Him forever and ever, for what He has done in saving me."

Please give this extract from the report of the Board of Home Missions a careful reading. In referring to the amount asked for by the Board for the current year it says:

"There is no demand made that we are not called upon to meet promptly by the best interests of our beloved church, and by the claims of the cause of Christ in this momentous and critical era of our national history. It is idle to say that we are not able, as a church, to give all that is needed. Oh, that God, whose are the silver and gold, would so put his Spirit upon his people that they would lay the needed free-will offerings upon His altar for this great cause."

It has been carefully estimated, as seen in the Assembly's leaflet, that *one cent* per working day for each church member would *more* than make up the amount asked for by *all* the Boards.

Ought not our love of country, coupled with our desire to fulfill our religious obligations, constrain us to see that our Home Board receives what it so modestly demands?

Miss Susie Tyler, who has been for some years a missionary in Zululand, says that Christianity has wrought great changes in the people, in their temporal as well as their spiritual condition. When she first went among them they wore very little clothing, but they now dress as civilized beings, although some of the men who have recently come in seem to care for very little excepting hats. They utterly refuse to remove the price tags from their coats, as these are badges of civilization they do not care to dispense with. One of the first evidences of improvement among the women was their desire to wear *three dresses* at once.

This calls to mind Mark Twain's picture of a congregation in the Sandwich Islands the first Sabbath after receiving a box from a missionary society in the United States. His was perhaps not so much of a caricatnre after all.

If subscribers would renew the month previous to the time with which their subscription expires, it would save the committee much trouble. The date marked on the tab indicates that the subscription expires with the *preceding* month. Thus if the date on the tab is August, the subscription expires with July, and should be renewed during the month of June and so with any other date. Will subscribers please take notice and act accordingly? All subscriptions, changes of address and complaints of failures to receive MAGAZINES should be directed to Mrs. J. G. Carson, Treasurer. The committee cannot supply missing numbers of the MAGAZINE unless notified within two months after the time when they should have been received.

A friend thus writes: "I enclose sixty cents (.60) for "WOMANS' MISSIONARY MAGAZINE" from January, 1890, to January, 1891. I am ashamed that some have been so slow *deciding* and sending money. Had hoped for several names before this. The Magazine is so *excellent* in *all its departments*, so *helpful* and rich in *suggestion* that I am *very anxious* that more of the "*stay-at-homes*" with *little ones*, and from other causes, should have it to *stimnlate, encourage and inform them* of what is "*a-field*" even if they cannot be present at meetings. I'll *keep trying still.* I hope your list has grown rapidly during the past few weeks."

Parties having copies of August and October, '89, of the MAGAZINE and not caring to preserve them, will confer a favor on the committee by forwarding these t Mrs. J. G. Carson, Treasurer.

SITE WANTED.

The United Presbyterian Woman's Association has taken up the work of a home for aged persons belonging to the United Presbyterian church of the United States. A committee of ways and means has been appointed consisting of the following ladies: Mrs. G. B. Hill, Mrs. H. C. Bair, Mrs. Wm. Flinn, Miss M. C. Harper, Miss E. D. Brown and Mrs. Judge Fetterman. The committee would be glad to hear from any one desiring to make donations of land or property within the surburban limits of Pittsburgh or Allegheny, or who may have property for sale at a reasonable price which would be suitable for the purpose. Three or four acres would be sufficient. Please address all communications to

MRS. G. B. Hill, Chairman,
43 Liberty-st, Allegheny, Pa.

This project of providing a place where the aged and infirm of our United Presbyterian church may find a cheerful and restful home, is one worthy of the heads and hearts of the people of Pittsburgh and vicinity. The need of such an institution, few will deny; the executive ability of those having the matter in charge, all will admit; and the fact that such beneficent agencies are the glorious out-growth of Christianity, none can successfully contradict.

To be aged and penniless is pitiful. To have the tender care of the followers of Him who on earth had not where to lay his head," is precious.

"Blest he who wisely helps the poor,
In trouble he shall help secure.
"The Lord shall keep him, he shall live
And blessing on the earth receive."

The sixteenth annual report of the Board of Ministerial Relief, in clear type and elegant style, is before us.

If other Boards can boast of antiquity, certainly this one much more for it claims

that Elijah the Tishbite was the first beneficiary of ministerial relief and a raven the first treasurer. Unlike the celebrated raven of Poe, this bird did not cry "Nevermore" until its work was done and the prophet was transferred to the hospitable home of the widow of Zarephath.

The treasurer, Mr. James McCandless, and his associates in ministerial relief, are taking care that their labors shall be as abundant as those of their predecessors; and to this fact, men, women and children, who have been benefitted by ministerial relief, can testify.

Send for copies of this report to

JAMES MCCANDLESS,
1500 North 15th St., Philadelphia, Pa.

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The McCrory Missionary Society, of Pittsburgh, Pa., have reason to feel repaid for the effort to publish in the MAGAZINE the list of subjects made use of in the work of their own society for the year 1890. Thus early two societies, 2nd church, Xenia, O., and Kearney, Neb., have adopted them. Many others write favorably of them as excellent helps. We think we can promise all who will faithfully use them, growth in Christian knowledge and an intelligent acquaintance with the mission work of our church, which is the *secret* of hearty co-operation—generous giving and increased *steadiness of purpose* in the service and work of the Lord.

Miss C. E. Wilson writes that she visited the "Black Hole," Calcutta, and read the memorial on the gateway leading into it. The walls have been removed and the sun and air have now free access to that narrow confine, in which in a single night 123 out of an English garrison of 146 perished from thirst, heat and foul air.

An apt illustration this of what Christianity is doing for India, carrying the light and freedom of the gospel into places which were a little while ago the abodes of horrid cruelty.

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A missionary was sent to Natal in 1834, and on a return to this country it was said of him that he had come from the tag end of the world. He said, during a recent visit home, that such changes had already taken place through the influence of mission work that Natal was likely to become the "Hub."

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A missionary who had spent many years laboring in South Africa died without seeing any fruits of his labors. The chieftain was so moved by his peaceful and triumphant death that he was convinced of the genuineness of his religion and was converted. Many other conversions followed.

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The Girls' School at Cairo, Egypt, has thirty-seven boarders, including ten freed slaves.

WOMEN WORKERS IN HOME MISSION FIELDS.

DEAR READERS OF OUR MAGAZINE:—

Of course you all know that with the concurrence of our Home Mission Board the Women's Board resolved to try the experiment of employing women workers in home mission fields. The first woman engaged in such work by any of the Boards of our church is Mrs. Henrietta Brown, and her field of labor is Portland, Oregon. She began work on September 23rd, 1889, sending monthly reports to the Women's Board. I will give you a brief summary of her first three month's labors. Number of calls made, 227; number of new scholars brought in to Sabbath School, 35; number of new families in attendance at church, 11; average attendance of children at chil-

dren's meeting, 20; number of children in Sabbath School, 120.

It takes very little time to write or read these figures, but only those who have attempted house to house visitation in cities know how much hard work it represents. The children's meeting was organized through her efforts and a good deal of time given to making clothing for destitute ones. The pastor, Rev. W. W. Logan, writes, that "her work has been a grand success and we do hope the Women's Board will see its way clear to continue it." Of the money necessary to pay the expenses of these three months labors one half was generously offered by the congregation at Portland and the other contributed by three ladies in Pennsylvania for that special work. Our Board is so much encouraged and gratified with this pioneer effort that it has extended the time of trial for three months more.

At the last meeting of our Board a communication was presented from the Home Mission Board asking us to send, if possible, another woman as a home missionary into another field which they recommended, but for lack of funds for this special work the proposal was laid over until the next meeting.

So many congregational and presbyterial societies have volunteered to pay the salaries of foreign missionaries that we feel sure, when this matter is brought before the minds of the women of the church, of receiving liberal contributions for this work. Let all who think the work of a home missionary inferior in importance or self-sacrifice to that of the foreign missionary read carefully the articles in the *United Presbyterian* showing, in the form of a conversation, the different way our church treats her laborers in the home and foreign fields, and they will perhaps receive some new light on this subject. We sincerely hope the women of the church will give this matter careful and prayerful consideration and that many will by their contributions enter this "*new* open door" of women's work.

MRS. H. C. CAMPBELL,
Home Mission Sec'y of Women's Board.

BLUESTONE MISSION.

BLUESTONE MISSION.

DEAR FRIENDS:—I regard it as a real privilege to write and tell you how we are getting along in school. Our Bluestone boys and girls are striving for the right and for the better and nobler thing in life.

The going out from our number each year of those who, by their diligent industry and perseverance have acquired the ability to teach others, is a real inspiration to us who remain. We believe what they have done *we* can do, if we but try, and we are trying. All our classes were promoted this year, and this too had a reforming influence. We have now an aim and a purpose, and that is to be good and useful and thus "honor God and bless the world." I am in the Grammar department and am trying to be diligent and accurate in my school-work, and to be attentive to the instruction daily imparted. I know I must take heed *how* I hear and *what* I hear if I ever become useful. The motto of my heart is: "Do unto others as you would have them to do unto you." I am trying to do this.

My teacher is Miss Maggie Livingston. I would like to become a true, faithful woman like her. I try to treat her and all our students with respect. We have 140 students. We have two departments, the Grammar department and Primary department. Miss Jennie Bryan teaches the Primary room and Miss Livingston

the Grammar department. Our B. & C. classes do very neat work on the blackboard in maps, language and arithmetic; and they are fine singers. Some of them get 95 per cent on their maps and 96 and 100 per cent on their sentences. Our Normal and A classes do very fine work in all lines, and sometimes we get 99 per cent on our maps and 98 in reading and writing, and occasionally 100 in history and sweeping. Our teachers have a great admiration for neat, clean, correct work in all lines.

We have two grown gentlemen in our room who are studying to be ministers of the gospel.

The religious work is prospering fairly. Some Sabbaths we have 155 present. We have Sabbath-school the first hour and then meeting. In Sabbath-school Mr. Ramsay teaches the adult men; Mrs. Ramsay the adult women; Miss Livingston the young ladies, and Miss Bryan the children. Mr. Ramsay has charge of the clothing for the men and boys and Mrs. Ramsay the clothing for the women, girls and children, which our kind friends in the North send us.

We have sewing-school every Friday after recess and rhetorical exercises every alternate Friday before recess. In the sewing-school we learn to cut and sew all kinds of plain garments. We did not have a failure in rhetorical exercises last term. Miss Harriet Boyd was not absent from the opening of the term until the Holidays, and she says she will try to put in every day until the term closes. Mrs. Ramsay renders much valuable service in the work. She is the superintendent of the sewing-school. She assists us with songs when we can't manage the notes, and we all think her very helpful. Mr. Ramsay teaches vocal music to the whole school from the chart every Monday and Thursday morning. Music is a very hard study, but he strictly compells us to learn it. He is a very good teacher in any study. He taught me one winter and I was just lifted up in my studies.

Our congregation here numbers fifty-five members. We have a congregational prayer-meeting every Tuesday evening, and all present take part by remarks, prayer or scripture reading. The students' prayer-meeting is held every Wednesday afternoon, and in this also, *all* have some part. It is a most pleasant and profitable half-hour, and is a real training school for us students. The teachers visit us in our homes and read the Bible and pray with us. Much good is done in this way, as we feel we have their sympathy and that they truly desire our highest and best good. We had one week's vacation, and during the Holidays we had an Xmas entertainment. The students contributed songs and speeches, and then the beautiful pyramid which our generous Northern friends built for us, of useful and seasonable gifts, was taken down piece by piece and distributed to the delighted recipients. I wish the generous donors could have been here to have witnessed our delight and been partakers of our joy. Many of our student teachers were at home, and altogether it was a pleasant occasion. Accept our united and hearty thanks for your bountiful gifts to us, and may the Lord richly reward and bless you all.

This mission has done great good for us colored people, and I hope we will show our gratitude by wisely using and improving the advantages and privileges here offered us.

I am a member of the Mission congregation.

FANNIE A. RUSSELL, Student,
Abbyville P. O., Mecklenburg Co., Va.

Lady Frederick Cavendish, the widow of the Lord Cavendish, who was murdered in Phoenix Park, Dublin, has sailed from London to South Africa, where she intends to help her brother, Rev. A. V. Lyttleton.

NORFOLK MISSION.

MISSION COLLEGE,
NORFOLK, VA., Nov. 26, 1889.

Rev. J. W. Witherspoon, D. D., Secretary of the Freedmen's Board:

DEAR SIR:—Since my last report I have made 163 visits. I am so thankful that the Lord opens up the way for me, as I know He only can. In several of my visits He has given me the opportunity and the ability to speak to those who have been hardened sinners. I have been surprised myself that they were so willing to listen, and assent to the Word. One man who has been of no account to himself nor family, on account of his dissipated habits, and whom I found suffering the penalty of such a life, wished me to read and pray with him; assented to all I said, and with tears in his eyes thanked me for the interest I took in him. I called one day on two poor old pious women, who are called Aunt Penny Jones and Sister Cook. They live together in one little room; are too old to go out to work, and sometimes are without food or money, but they have simple child-like faith and trust God for everything. On leaving I handed Aunt Penny a little money, when she said, "Didn't I tell you Sis. Cook the Lord would send his raven? I asked him this morning and now he's done it."

Another poor Christian woman I found very low with lung disease. She said her pastor had never visited her. After inquiring about her affliction, I read and talked to her about heaven; when after offering prayer for her, suddenly she looked up at her sixteen-year-old daughter, who had been converted a few days before, and said, "Grace, this is the lady I saw in my dream Saturday morning. You know I told you and your father she was a little bright lady. I saw her white face and hands, and she came and stood by my bed and talked to me about heaven. Your father thought I did not know what I was saying, but I saw her just as plain as I do now. That was Saturday and here it is only Monday. It was the Spirit that showed me, and now He has brought her to me." Grace said, "Yes, mother, this strange lady is just the one you said you saw in your dream, and she told you about heaven." Then to me Grace said, "the Holy Spirit sent you to mother." The poor woman was so rejoiced and said the Lord had given her two great blessings. Her daughter was converted Friday morning and to-day he had sent her one who was such a consolation to her. She had something to think upon; could not forget it." Both mother and daughter thanked me again and again for coming, and wished me to come again.

I never have been a believer in dreams and visions, but here was one that impressed me so much I could not but believe it was the work of the Holy Spirit.

In looking over my work since my return, I find much to encourage me, both in the church and the homes. There are several persons who were brought into the church through my visits, who are always regular in their attendance upon the services, taking part in prayer-meetings and, what is still better, they are *living* Christ in their homes, so that all about them "take knowledge of them that they have been with Jesus."

The words of John express my feelings: "I have no greater joy than to hear that my children walk in the truth."

Respectfully submitted,

SARAH DENNISON.

"Whatever of dignity, whatever of strength we have within us, will dignify and make strong the labors of our hands. Whatever noble fire is in our hearts will burn also in our work. Whatever purity is ours will chasten and exalt it; yet as we are, so we shall reap, for good or for ill, in the strengthening or defacing of whatever gifts have fallen to our lot."

Our readers will be interested to learn that the March number of the MAGAZINE will contain the memorial address of the late Mrs. Lansing by her brother, the Rev. J. B. Dales, D. D., and delivered before the memorial meeting of the Women's Presbyterial Society of Philadelphia, Wednesday, January 22d, 1890. Through the loving, generous assistance of friends of Mrs. Lansing it will be accompanied by a phototype to be prepared by F. Gutekunst, the well-known artist of Philadelphia.

Owing to an increased expense in the production of the portrait for the next number of the MAGAZINE (March), it will be necessary to charge fifteen cents for all extra copies.

Women's Auxiliary Board, Etc.

REPORT WOMEN'S AUXILLARY BOARD FOR JANUARY, 1890.

The regular monthly meeting of this Board was held on Tuesday, January 7th. Foreign Secretary reports a letter from Mrs. Johnston on eve of departure for India, thanking all for the kindness and affection shown her. A long and interesting letter was read from Dr. Maria White, in which she stated that the Memorial Hospital at Sialkot was to be opened December 30th, 1889, and the Deputy Commissioner of India was expected to preside.

The Home Secretary reports from Mrs Brown, in Oregon. She gives number of calls made, scholars attending Sabbath-school and new members, &c. The Board of Home Missions requests the Women's Board to assume the work among the Indians, which proposition they have accepted. Freedmen's Secretary reports arrangements for "Little Boys' Home" at Knoxville about completed, and requests the Board to take charge of "Girls' Industrial Home" at Chase City; hoped to be self-supporting in a short time.

The reception given Mrs. Johnston was one of the most pleasant entertainments ever given in this community. The ladies of the First church, Pittsburgh, entertained in the afternoon and the ladies of the Fourth church, Allegheny, in the evening. The Women's Board and officers of the Westmoreland Presbytery assisted Mrs. J. in receiving her friends. Among the pleasant incidents was the greeting from the Magazine Committee, of Xenia, which was read by Rev. Littell; the presentation of a gold watch and onyx chain by ladies of the 1st church, Pittsburgh. The ladies of Westmoreland Presbytery also presented Mrs. J. with a folding chair, for each and all of which she thanked the donors in a short speech and bid them an affecting farewell.

It is requested that Missionary societies make arrangements for the Thank-offering, to be handed in not later than March; also, that donations to "Little Boys' Home" be sent in promptly.

Thank-offering envelopes in any quantity can be had on application to Mrs. James C. Doty, No. 10 Sixth St., Pittsburgh, Pa.

Treasurer's receipts $2,383.84.

MARY W. PORTER,
Assistant Secretary,
Homewood Ave., Pittsburgh, Pa.

RECEIPTS FOR DECEMBER, 1889.

Foreign.—Huntsville, $10; Union, Ia., 8; a Friend of Missions, Lacona, 5; Young People's M. Soc., Princeton, 11.60; North Bend, 10; Iberia, 7; Mission Band, Garnett, 8; Kirkwood, 14; Mission Band, Kirkwood, 5; Fairview, Pa., 10; White Oak Springs, 5.

Salaries.—Miss Corbett, Brookville Pres., $41; Miss J. L. White, Beaver Valley Pres., 350; Miss Smith, Garnett Pres., 13.75; Kansas City Pres., 27.25; Miss Campbell, Monmouth Pres., 187.50; Miss Thompson, 1st Ohio Pres., 125; Miss C. E. Wilson, Keokuk Pres., 120.50; Miss Hogg, Y. P. M. Soc. of 2nd Allegheny, 75; Miss Frazier, Ar-

gyle Pres., 275.

Miscellaneous.—Glade Run, to support pupil in Miss McCahon's school, $25; Mrs. James Archer, for Mrs. Harvey, Egypt 10; Y. L. M. S., 1st Washington, 1a., to educate pupil in India, 20; Y. L. M. S., Olathe, for teacher at Zagazig, 25.50; Y. L. M. S., Blue Mound, support of pupil in India, 25; "Waste Not" Soc., Americus, for training school, Egypt, 5; East 119th Street, New York, for Mrs. Andrew Gordon, 11; Mrs. W. W. Grier, Verona, towards defraying expenses of Dr. S. E. Johnson, 20.

Hospital in India.—1st Ohio Pres., $20; Garnett Pres., 5; "Waste Not" Soc., Americus, 5.

Home and W. S. Indians. Huntsville, $10; Scotch Ridge, 10; Silver Creek, 3; Sugar Run, 10; Young People, Sugar Run, 10; Concordia, a Thank-offering, 8; Lyndon, 10; "Willing Workers," Princeton, 12; Princeton, 15; Center Beaver Valley Pres., 11; 2nd, New Castle, 5; Iberia, 3; Garnett Pres., 11; "Willing Workers." Richmond, Kan., 5; Kirkwood, 10; 2nd Monmouth, 5; South Henderson, 15; 1st Ohio Pres., 1; Washington, Pa., 75; Living Lake, 10; Y. L. Aid Soc., 4th Allegheny, 25; 1st Cedar Rapids, 5; Buffalo, Pa., 11; Union, Butler Pres., 21; Fairview, 10; White Oak Springs, 5; Freeport, 29.

Freedmen's.—Jacksonville, $13; 1st Los Angeles, 10; New Castle, 10; Mountsville, for Norfolk, 5; Garnett Pres., 5; 1st Monmouth, 20; "Band of Hope, 1st Monmouth, 5; 1st Ohio Pres., 35; West Bellevue, 25; "Gleaner's" M. B., West Bellevue, 16; "Busy Bees" M. B., West Bellevue, 5; L. H. M., 1st church, Allegheny, for Bible reader at Norfolk, 40; 1st Cedar Rapids, 10.

Chase City Industrial Home.—Smithville or Harmony, Ills., $34; Butler, 15.

Little Boys' Home.—Clarence, Ia., Miss Sallie Anderson's S. S. class, $2.20; Mrs. R. Eliza. Adams, Windham, O., a Thank-offering, 5; Mission Band, Tingley, 36; Mission Band, Garnett, 12; "Willing Workers," 1st Cedar Rapids, 15; Fairview, 10; Freeport, 15.

Little Girls' Home, for support.—Y. P. M. S., 2nd Xenia, $17.17; 2d Xenia, 14; Wheatland, 25; North Page, 5.

Ch. Ex. and Parsonage Fund.—Dunbar, for South Omaha, $5; Dunbar, for Lincoln, 5; Mission Band, Garnett, 6; 1st New Wilmington, 11.22; Gerlaw, 5; 1st Ohio Pres., 7.65.

Ministerial Relief.—1st Los Angeles, $5; Cambridge, 10; 1st Ohio Pres., 12.65; 2nd Allegheny, 25.

Johnstown Sufferers, U. P. Children of.—From Mission Bands, 4th Allegheny, $10.

Cooper Memorial College.—"Willing Workers," Richmond, Kan., $5.

Orphans' Home, Allegheny.—2nd Monmouth, $5; Ellison, 20.

Thank-Offering.—Amity, Ia., $29.80.

Contingent Fund.—Miss Shaw, from sale of Mission Band Helper, 50., and Rules of Orber, 1.55.

E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY SOCIETY

Silent prayer, the President leading audibly at the close.

Sing Psalm 100, L. M.

Read Luke 23d chapter 55 verse, and 24th chapter to 27th verse.

Prayer.

Short address on "God's Ways of Answering Prayer.

Essay of ten minutes on "What is a Successful Missionary Society?

Sing Psalm 67, 7's and 6's.

Discussion.—One Talent People.—Their Duty. Has not Jesus said that he keeps an account of even a cup of cold water? If we have but one talent let us invest it actively.

Short Paper on "Crowning Example of Service." John 13th chap., 3-17 verses.

Short Essay on "Do we Want Good Dividends?" 2nd Cor., 9th chap., 6-11 verses. Prov. 3rd chap., 9-10 verses.

It is suggested that the discussion of this subject be followed by a pledge service, each member pledging herself to consecrate to the Lord's cause at least one-tenth of her income for this year, "and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3rd chap., 10th verse.

"Why do I Love the Lord?" Members responding with texts.

Sing Psalm 117, 8's and 6's.

MRS. W. W. BARR, Philadelphia, Pa.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 East 8th street, Erie, Pa.]

We are pleased to have a few answers to the question of "Advertisements" to publish this month. We hope to have many more next month. Let every one who has an opinion on the subject express it now, while the matter is before us.—ED.

The ladies of the missionary society of Oakland Chapel are not in favor af advertisements in the MAGAZINE. Yours in haste,

MRS. A. M. STURTEVENT.

Miss Clara J. Henning, Braddock, Pa., not in favor of advertisements.

The Ladies' Missionary Society of Erie, Pa., discussed the question of "Advertisements in the MAGAZINE" at their last meeting. Some were opposed to having them, and those who favored them said they would want the advertisements to be in harmony with the char acter and design of the MAGAZINE. When the vote was taken there were six for; four against, and ten not voting.

E. W. P.

With reference to the advertisements I might add my views. I would not think it best to open the MAGAZINE as an advertising medium, but if a source of revenue can be secured by soliciting a number of advertisements that would be helpful to to the women of our Church, I can see no reasonable objection to securing such. For instance, there is a lady in our city who for a percentage does shopping; firms who send samples and mail goods; new books, tracts, &c., bearing on the cause of missions, temperance, &c.

Yours, M. M. H.

What can be done to induce the women of the congregation to take an interest in and attend the meetings of the missionary society?

Invite them to come, not only once, but again and again; not only by one person, but by several; invite them and offer to call for them the day of the meeting. When they do come make the meetings so interesting they will want to come again. Always begin on time and be prompt in closing at the hour. I know of no more effectual way to kill all interest in a society than to begin anywhere near the time, say from fifteen minutes to half an hour after the time appointed, and prolong the meeting until mothers and busy housekeepers are compelled to leave one by one. In these days of women's work, when so much is required of her outside of home duties, every minute is precious. Do not read a long chapter and sing six verses of the first Psalm you come to, but select a leader who is willing to take time to prepare scripture reading and Psalms suitable for the hour. Elect a president who understands rules of order, and who will conduct the meeting in a prompt and business like manner. More interest will be taken in a society that has a definite work on hand, and when

they are pledged to do so much all will try to work up to that. If we would only make the same earnest effort and put the same enthusiasm to work to make our missionary meetings interesting that we use in entertaining guests in our homes the Lord would bless our efforts, and there would be no need of asking the above question.

E. J. S.

QUESTION.—Would it be advisable to urge ladies of the congregation to attend our monthly missionary meetings who say they cannot become members of the society, and if so, how hold them?

It *is* advisable to urge ladies of the congregation to attend our monthly missionary meetings who say they cannot become members of the society. *There is no valid reason why they should not become members.*

Not more imperative is the duty of present repentance or the duties of prayer and holy living than the command, "Go ye," &c. Go or send is the only option. Most surprising it is that this command is so poorly apprehended by otherwise obedient Christians. We therefore, "who have been more largely taught of God," should use every honorable means to include *every* sister in the congregation in the membership of the society. Our whole duty is not done until the last name is secured. Love, tact and common sense—the "wisdom of serpents" should be exercised in the "urging." Urge them by manifesting so much of the spirit of the Master that they will feel influenced by that love which "constraineth." Committees to make yearly, or more frequent, visits can do much by way of urging, but their efforts should be heartily supplemented by the individual members of the society.

Members of the society should have such a fund of missionary intelligence as to be able to prove the universality of the gospel's sway, and by manifesting a well balanced enthusiasm in the cause, can do much to move others to more earnest Christian effort, and forever remove the veil that shadows the spiritual vision of many good sisters in the church.

Hold Them—First, by having the meeting at the time and place best suited to the largest number.

Second—By giving careful consideration to the *management* of the meeting.

Third—With reference to the programme. Its object should be a steady, well-directed effort to carry on a missionary education.

Oh! the women who might help and do not! who would come with hastening step and outstretched hands if they only KNEW. Variety must be studied. By a little effort no great difficulties will be met in securing such variety as will keep *expectation* on the alert. Too much should not be attempted at any one meeting. Dismiss before wearying the new members.

Missions have little meaning apart from the Word of God; much, therefore, might be gained by adding a few words—always few, condensed and pertinent—to the opening scripture lesson, in order to connect the significance of the reading with the occasion. Give large place to devotional exercises. Let nothing displace several *short* prayers. Have good singing and special Bible lessons. No society is so well informed concerning the geography of evangelization as not to be greatly aided by the eye as well as the ear, so that wall maps might be used as a strong factor in maintaining an interest.

Fifth—Give the new members something to do without giving prominence to the fact.

Sixth—Always have the MAGAZINE, or some other mission literature, on hand to loan new members, and in due time secure them as subscribers.

Seventh—Throughout the entire exercises let "Gathered in His name" temper all that is said and done—"Least ye offend one of these little ones."

Finally—Let *each* member of the society extend the hand in loving greeting, with a cordial invitation to return, breathing at the same time a prayer that the Lord may bless your efforts. Do not, I beseech you, leave this important duty to the president or other members of the society.

Surely with so many facilities for disseminating the truth, and with so much to animate our hopes and our prayers we should not become discouraged in the laudable effort of arousing others to the call of duty. In this line of mission work, as in all others, the special basis of encouragement should be, "Lo I am with you alway."

Pittsburgh, Jan'y 1st, 1890. M. M. H.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

The word is cheering in regard to the work in all of our missions. Only let the means so pressingly necessary for carrying it on come promptly in, and the blessing of God be continued to be given to it and all will be well. To all of our missions this year will then be indeed a HAPPY NEW YEAR.

FUNDS.—Receipts for December, 1889, $7384.52. Remitted Egypt, $5,000; India, $2,500.

About $9,300 are called for each month for our Foreign work according to the appropriations of the last General Assembly. Only let every member do something and there will be no lack.

MISSIONARIES.—The health of J. P. McKee, of the India Mission, has materially improved. Rev. William Harvey of Egypt has been entirely restored and is fully engaged in his work.

Dr. Lansing is greatly sustained under his bereavement. He is for the time at his residence at Helwan out on the Desert about an hour's ride from Cairo, and comes in to meet the Theological students three times each week. His mind is thus thoroughly occupied. He has a healthful resort, and is doing well.

THE NEW MISSIONARIES.—Rev. E. E. Fife says in a postal from Delhi, North India, Dec. 3d: "We spent Sabbath here. We will reach our destination to-morrow. All are well and are enjoying the the thought that at last we are in India."

Rev. J. Kruidenier, under date of Cairo, Egypt, Dec. 13th, says: "We arrived in this city yesterday morning at half-past 7 o'clock. Our journey has been an interesting one for us both. The Nethe r lands is a country we will not forget. The Master gave us a warm place in the hearts and the homes of the people and a few pounds sterling for our Mission. * * * We are indeed grateful to God for guidance and protection and our safe arrival on the banks of the Nile. All things are very pleasant in our mission here in Cairo and to meet those who had already endured for his name's sake was sufficient in itself to act as an incentive upon us. We therefore shall abide what the Lord will do and pray that he may give us his constant blessing with satisfaction and delight in his work.

"Happiness however in this world seems to be ever mingled with sorrow. Hardly were we in Cairo ere we learned of the lamented death of Mrs. Lansing."

MISSIONARY INTELLIGENCE.—*Egypt*—The "Pressly Memorial Institute—the Girl's Boarding School Building at Asyoot—has been completed and is doing a most cheering and promising work. The session of the school which has just closed has had an attendance of 73 pupils from 27 different towns and villages extending from Alexandria to Luxor. Many more were anxious to be admitted and could have been if there were only means to have their admission free. Rev. J. K. Giffen very strikingly says: "The work among the women and for the women is the chief work in importance

of all mission work, and I believe there is as much of importance in training wives and mothers as there is in the training of pastors and teachers. Their influence may not be so marked in its immediate results upon others, but it is deeper and more lasting."

India.—Under date of Nov. 16th, at Gujranwala, Rev. J. P. McKee says: "The work in the villages is fairly prospering. In some places it is somewhat injured by the agents of the Papists." It is learned from other sources that it is thought much of the threatened danger to the mission from this wicked intervention of the emissaries of Rome is overpast and a healthful reaction is likely to take place.

A number of copies of the Annual Report are still on hand, any application for them will be attended to at once.

J. B. DALES, Cor. Secretary.
136 North 18th Street, Philadelphia.
January 13, 1890.

The Women's Presbyterial Missionary Society met at Ark. City, October 8, 1889. The President, Mrs. Dr. White, called the meeting to order. Eight delegates responded to roll call. Sixteen societies are now enrolled. Devotional exercises were conducted by Mrs. Hunter, of Walton. A hearty welcome to the city and their homes was extended by the President. An excellent report of the Women's General Missionary Society was given by Mrs. Jackson; this was followed by a selection and recitation. The society then adjourned to meet at 7:30. Singing, 212. On invitation the society met with the Presbytery of Ark. Valley, then in session.

7:30.—The meeting was opened by singing, and prayer by Rev. McKee; an instructive and helpful Bible reading was conducted by Mrs. Hamilton, of Ark. City. Mrs. Brown, of Cooper Memorial College, Sterling, then gave an excellent recitation, followed by a paper on "Foreign Missons," from Wichita. Mrs. Hunter, of Walton, in a well prepared paper then asked, "What shall we do with the boys?" which called forth some very good suggestions from ministers and members. Mrs. McKinney, of First Sterling, then read a paper containing many good thoughts, on "Home Missions." A well rendered recitation was given by Miss Jessie Parry, of Ark City, which was followed by words of encouragement from members of presbytery. Meeting adjourned with singing and benediction.

Wednesday, October 9, found the members in their places. At the call of the President Miss Forsyth, of Sterling, lead the devotional exercises. A committee consisting of Mrs. Jackson, Mrs. Cochran and Mrs. Hunter, were appointed to nominate officers, and the committee reported the following nominations, and the same were elected: President, Mrs. Dr. White, of Arkansas City; First Vice-President, Mrs. Mistard, of Walton; Second Vice-President, Miss Sadie Forsyth, of Sterling; Recording Secretary, Ella Johnston, of Wichita; Corresponding Secretary, Mrs. Jackson, of Anthony; Treasurer, Mrs. Hamilton, of Arkansas City. Reports from twelve local societies were then heard, showing, for the most part, encouraging work for the past year. The convention then adjourned that the members might attend the grand review of soldiers at the military encampment in the Cherokee country. The members who attended very much enjoyed the review; what they seen and learned of military life and ways, and not forgetting the fine country we passed through, which it is hoped will soon be the home of many good people; and let us keep in mind that here will open up new fields for mission work.

Convention came to order at 3 P. M.; opened with prayer by Mrs. McKinney. Treasurer's report was read and accepted. On motion the time of meeting was changed from October to April. Invitations were extended from Anthony, Peorone and Sterling. On motion each delegate was appointed as a committee to solicit subscribers for the MAGAZINE in their own societies. It was decided to send a delegate to the General Missionary Society, which meets at Washington, Iowa, in May; Mrs. Jackson, as principal, and Ella Johnston, alternate, were elected. A hearty vote of thanks was returned to the Presbyterian friends for the use of their church; also to the kind people of Arkansas City for their hospitality and kindness during our stay among them. The convention adjourned to meet at the call of the President, in April, at Anthony or Sterling,. Anything of interest will please be addressed to Mrs. H. T. Jackson, Anthony. This closed one of the most interesting meetings the society ever enjoyed.

MRS. A. WHITE, Pres.
MISS ELLA JOHNSTON, Rec. Sec'y.

A TRIBUTE OF RESPECT TO THE MEMORY OF MRS. LIZZIE M. LYONS.

WHEREAS, It has pleased our Heavenly Father in his infinite wisdom to call home Mrs. Lizzie M. Lyons, the beloved wife of our former pastor, Rev. S. R. Lyons, now of Bloomington, Ind., also our dear sister and co-worker in our labors of love, we, the members of the Ladies' Missionary Society and the Woman's Christian Temperance Union, Marissa, Ill. (of which societies she was a useful member) do extend to you, our former paster, our sincere and heartfelt sympathy in this the hour of your great bereavement, and commend you and your motherless children to the tender care of the Great Shepherd and pray that He will enfold you in His arms of heavenly love. Though you deeply feel her loss, we feel that you do not mourn alone, for she had won us to herself by her gentle, patient, self-sacrificing spirit; and though she was not with us, yet we cherish her memory, and we know that in her death the family, the church and all her co-workers have lost a true, earnest, christian friend and counsellor. But while we mourn, we mourn not as those who have no hope, for we know that our loss is her unspeakable gain. We will never have the pleasure of meeting her or seeing her gentle face on earth again, yet we pray that we may all so live that we will meet her in that blessed home that Jesus has gone to prepare for all those who love Him, and to that inheritance which is incorruptible, undefiled and that fadeth not away, where sickness, pain and death are unknown. [See Romans 8th chap., 17-18 verses.]

MISS ELLEN BURNETT,
MRS. MARGARET HAMILTON,
MRE. E. E. LITTLE,
MRS. LULU BORDERS,
} Committee.

RESOLUTIONS

Of the Ladies' Missionary Society, of Johnstown, Pa., on the death of Miss SALLIE STROUP, who died Oct. 11, 1889.

WHEREAS, That in her death we bow in humble submission to the will of our Heavenly Father, "who doeth all things well."

Resolved, That in this sad providence our Church has lost a worthy member, our Society an active worker and the Sabbath-school a faithful, earnest teacher.

Resolved, That we, who are left behind, are admonished to greater diligence in the cause of the blessed Saviour, "to work while it is called day, for the night cometh when no man can work."

Resolved, That we tender to the bereaved friends our sympathy in their sorrow, and commend them to Him who hath said, "I will never leave thee nor forsake thee." COMMITTEE.

News from the Nations.

Children's Day Missionary Service.

Suggestions.....

The different parts in the dialogue between Evangel and the five continents may be assigned either to individuals or classes. We suggest that the part of Evangel be assigned to the Assistant Superintendent or to one of the Teachers, and that the part representing Asia, Africa, etc., be assigned to five classes, to be read or recited in concert.

Music, new and old, is introduced into this service. Let the Choir be thoroughly familiar with each number by previous practice, and be prepared to lead this part of the children's worship in the best possible manner. It would be well to have a large chorus choir, composed of teachers and scholars, for this occasion.

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ALL ENDS OF EARTH SHALL TURN TO GOD THE LORD.

Psalm 22. C. M.

ROBT. H. WILSON.

1. With - in the con - gre - ga - tion great My praise shall be of Thee;
2. The meek shall eat and shall be filled, They al - so praise shall give
3. All ends of earth re - mem - ber shall, And turn to God the Lord:
4. Be - cause the king - dom ev - er - more To God Most High per - tains:
My vows be - fore them that Him fear Shall be per-formed by me.
To God the Lord, who do Him seek Your heart shall ev - er live.
By all the kin - dreds of the earth His name shall be a - dored.
And o'er the na - tions of the earth As gov - er - nor He reigns.
CHORUS.
All ends of earth shall turn to God the Lord, turn to God the Lord, Shall
turn to God the Lord, By all the kin - dreds of the earth His name shall be a - dored.

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Invocation and Lord's Prayer.

A Prayer Song.

BIBLE SONGS, NO. 87.

1. Lord, bless, and pity us,
Shine on us with thy face:
That earth thy way, and nations all
May know thy saving grace.

2. The earth her fruit shall yield;
Our God shall blessing send.
God will us bless; men shall him fear
To earth's remotest end.

Chorus.—Let people praise thee, Lord,
Let people all thee praise:
O let the nations all be glad,
In songs their voices raise.

Responsive Service.

SUPERINTENDENT. O sing unto the LORD a new song.

SCHOOL. *Sing unto the Lord, all the earth.*

SUPT. Sing unto the LORD, bless His name.

SCHOOL. *Shew forth His salvation from day to day.*

SUPT. Declare His glory among the heathen.

SCHOOL. *His wonders among all people.*

SUPT. For the LORD is great, and greatly to be praised.

SCHOOL. *He is to be feared above all gods.*

SUPT. For all the gods of the nations are idols;

SCHOOL. *But the Lord made the heavens.*

SUPT. Honor and majesty are before him.

SCHOOL. *Strength and beauty are in His sanctuary.*

SUPT. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

SCHOOL. *Give unto the Lord the glory due unto His name: bring an offering, and come into His courts.*

ALL. O worship the LORD in the beauty of holiness: fear before him, all the earth. Say among the heathen that the LORD reigneth.

SUPT. And He said unto them, Go ye into all the world, and preach the gospel to every creature.

SCHOOL. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.*

SUPT. And they went forth, and preached everywhere, the LORD working with them, and confirming the word with signs following.

SCHOOL. *Therefore they that were scattered abroad went everywhere preaching the word.*

SUPT. For whosoever shall call upon the name of the LORD shall be saved.

SCHOOL. *How, then, shall they call on Him in whom they have not believed?*

SUPT. And how shall they believe in Him of whom they have not heard?

SCHOOL. *And how shall they hear without a preacher?*

SUPT. And how shall they preach, except they be sent?

SCHOOL. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*

SUPT. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

SCHOOL. *The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*

All Glory to God.

BIBLE SONGS, No. 117; 6, 7.

1. O Lord, among the heathen gods
   Like Thee there is not one;
   Nor are there any works, O Lord,
   Like those which Thou hast done.

2. All nations, Lord, whom Thou hast made
   Shall come and praise proclaim;
   Before Thy face, they worship shall,
   And glorify Thy name.

Chorus.—O Lord, my God, with all my heart
Thy praise I will proclaim;
I will ascribe forevermore
All glory to Thy name.

Prayer.

GREATLY BLEST. C. M. PSALM 89.

Robt. H. Wilson.

1. O greatly blessed the people are, The joyful sound that know; In brightness of Thy
face, O Lord, They ev - er on shall go. They in Thy name shall all the day Re -
joice ex - ceed-ing - ly; And in Thy righteousness shall they Ex-alt - ed be on high.
CHORUS.
Great-ly blest, great-ly blest, The joy - ful sound that know.
the people are, the people are,
In bright-ness of Thy face, O Lord, They ev - er on shall go.

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(From Columbus Institute Programme.)

2 Because the glory of their strength
Doth only stand in Thee,
And in Thy favor shall our horn
And power exalted be.
For God is our defence: He will
To us salvation bring:
The Holy One of Israel
Is our almighty King.

3 Thou hast an arm that 's full of pow'r,
Thy hand is great in might;
And Thy right hand exceeding!y
Exalted is in height.
All blessings to Jehovah be
Ascribed forever then,
Forevermore so let it be,
Amen, yea, and amen.

News from the Nations.

Evangel.

My heralds have gone at the Saviour's command,
To the uttermost ends of the world;
They've gone to uphold in each populous land
The fair banner which Jesus unfurled.

And now I shall summon these heralds of mine:
They will tell you of what they have done.
Let Asia first speak of the message divine
And the multiplied souls she has won.

ASIA.

I represent the land afar
  Where Jesus Christ was born;
We stand to-day within the light
  That marks the coming morn.

The dawn of day is breaking o'er
  The Himalayan hills,
And waters of eternal life
  Are in their bounding rills.

United Presbyterian
  Ambassadors are found
In homes of sin and sorrow,
  Where sufferings abound.

They're leading souls to Jesus,
  They're bringing joy divine,
To branches that are clinging
  To th' everlasting Vine.

Evangel.

Now Europe will tell us of joys that befell us
  When all through that heritage rare,
The light Messianic drove midnight satanic
  Away from her kingdoms so fair.

EUROPE.

Where once benighted nations lived and reigned
Redeeming truth her victories has gained.

Full many years ago our crowded lands
Were peopled o'er with rude and savage bands.

But God was good and sent the light of day
To drive the blackness of our guilt away.

And now from hamlet, plain and mountain steep,
From peaceful homes where pleasant rivers creep,

There rolls a psalm of praise that like the sea
In thunder tones rolls up, dear Lord, to thee!

Evangel.

Now Africa will tell us
  What Christ for us has done,
What saving grace befell us,
  Through mission work begun.

AFRICA.

From the land of mighty rivers with their forest-fringed lagoons,
From Nyanza's placid waters to the distant Cameroons.
From the cliffs where snowy mountains lift their frontlets to the sky
O, I hear the wail of millions that in sin are doomed to die!

But another voice comes ringing from the Congo and the Nile,
From Zambesi's flowing waters, from the haunts that once were vile:
'Tis the voice of God's evangel singing through the jungles low,
Bringing tidings of the Christ-life to the squalid bungalow.

Where the Hebrews built their cities, and the plagues of Egypt rolled
Wave on wave of mighty judgment through that wonderland of old:
There the tree of life is blooming and its leaves have strewn the shore;
And the ransomed ones are waiting and the blood is on the door!

Evangel.

Let South America now tell what God
Through Christian men has done for her abode.

SOUTH AMERICA.

From Terra del Fuego to
The Gulf of Darien
God has sent His searchers forward
To reclaim the souls of men.

He has sent his gospel heralds
Troubled, broken hearts to win,
To proclaim eternal freedom
To the prison-bound in sin.

But the sorrow of the ages
Still is moaning everywhere;
And the night-winds chant their dirges
Over homes unused to prayer.

Evangel.

North America the favored,
The land by freemen sought,
Will now reveal her story
And the works that God hath wrought.

NORTH AMERICA.

In countless cities churches rise, and songs
In sweetest strains to God on high ascend;
And in each place of worship solemn throngs
In humble service their devotions blend.

And in these churches I can hear a hum
That sounds like bees when earth is in her spring:
It is the voice of children who have come
To bring to Christ their heart's pure offering.

And from these churches there have gone a host
Of missionaries into foreign lands.
And there to-day, on some sin-blighted coast,
They lead to Jesus' feet their ransomed bands.

Evangel and the above representatives.

All hail the day when o'er the world
The flag of Love shall be unfurled:
When far and near, on land and sea,
Redeeming grace shall ever be.
God speed the day when ocean isles
Shall be engirt by heaven's smiles;
When all the leagues and fathoms deep,
For grace shall sing, for sin shall weep.

WE WILL BLESS THE LORD. Psalm 115: 1, 6, 7, 8.

JAMES MCGRANAHAN.

Moderato.

1. Not un - to us, Lord, not to us, But do Thou glo - ry take
2. O Aar - on's house trust in the Lord; Their shield and help is He.
3. The Lord of us hath mind - ful been, And He will bless us still;
4. Both small and great that fear the Lord, He will them sure - ly bless;
To Thy own name, ev'n for Thy truth And for Thy mer - cies' sake.
Ye that fear God trust in the Lord; Their help and shield He 'll be.
He will the house of Is - rael bless, Bless Aar - on's house He will
The Lord will you, you and your seed Still more and more in - crease.
CHORUS VERSE 18. (*with spirit.*)
We will bless the Lord, we will bless the Lord from this time forth
and for ev - er - more, We will bless the Lord, we will bless the Lord for
f
ev - er - more, O Praise the Lord, Praise the Lord, Praise the Lord.

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COMPARISONS.

(The following comparisons are condensed from statistics published by the Educational Department of the Student Volunteer Movement.)

SUPT. What is the present estimated population of Africa?

SCHOOL. 206 millions.

SUPT. To the population of what other countries is this equal?

SCHOOL. That of the United States, Great Britain, Spain and Russia combined.

SUPT. What is the number of Christian workers in all Africa?

SCHOOL. 11,270.

SUPT. How do these compare in number with the whole population?

SCHOOL. There is one Christian worker to every 18,000 of Africa's population.

SUPT. What is the present population of India?

SCHOOL. 287 millions.

SUPT. To the population of what other countries is this equal?

SCHOOL. To that of the United States, Great Britain, France, Germany and Russia combined.

SUPT. What is the proportion of Christian workers in India?

SCHOOL. One to every 60,000.

SUPT. What is the present population of China proper?

SCHOOL. 358 millions.

SUPT. To the population of what other countries is this equal?

SCHOOL. To that of the United States and the entire continent of Europe.

SUPT. How many professing Christians are there in China?

SCHOOL. Fifty thousand.

SUPT. How many Chinese are supposed to die every day?

SCHOOL. Thirty-three thousand.

SUPT. What is the proportion of ordained ministers to the people in the United States?

SCHOOL. One to every 740 souls.

SUPT. What is the average proportion in heathen lands?

SCHOOL. One to every 200,000.

SUPT. What is the estimated population of the whole world?

SCHOOL. Fifteen hundred millions.

SUPT. What proportion of this number have no knowledge of Jesus?

SCHOOL. About two-thirds.

SUPT. Into how many languages was the Bible translated in 1800?

SCHOOL. Into fifty languages, spoken by 215,000,000 people.

SUPT. Into how many languages is it now translated?

SCHOOL. Into 350 languages, spoken by 1,400,000,000 people.

SUPT. What is the present combined membership of mission churches in heathen lands?

SCHOOL. About 900,000.

SUPT. Counting those who have fallen asleep, how many in heathen lands are estimated to have professed faith in Jesus within the present century?

SCHOOL. About one million and one hundred thousand.

SUPT. What encouragement should we take from these results of modern missions?

SCHOOL. "Be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Address by Pastor.

Offerings.

Doxology.

BIBLE SONGS, No. 98.

Now blessed be Jehovah, God,
The God of Israel,
Who only doeth wondrous works
In glory that excel.

And blessed be his glorious name
To all eternity:
The whole earth let his glory fill
Amen, so let it be.